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THE PARTICLE **אֵת** IN HEBREW. II.

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III. USAGE.

I have treated the subject of usage under two heads: 1) With what class of words, and 2) with what constructions, **אֵת** is used.

1. WITH WHAT CLASS OF WORDS **אֵת** IS USED.

אֵת is used:

1) With Substantives. (1) With the substantive definite in itself, Gen. 21:1, **אֵת-שָׂרָה**; Isa. 1:4, **אֵת-יְהוָה**; Jer. 47:1, **אֵת-עֵזָה**; Hos. 1:3 **אֵת-גִּמְרֵי**; Zach. 2:6, **אֵת-יְרוּשָׁלַם**. (2) With the substantive not definite in itself. (a) With the Article: Deut. 9:5, **אֵת-הַדָּבָר**; 1 Kgs. 20:27, **אֵת-הָאָרֶץ**; Joel 2:25, **אֵת-הַשָּׁנִים**; Eccl. 4:2, **אֵת-הַמֵּתִים**. (b) Without the Article: 1 Kgs. 2:27, **אֵת-דָּבָר יְהוָה**; Job 42:10, **אֵת-שִׁבּוֹת אִיּוֹב**; Gen. 50:14, **אֵת-אֲבִיו**; Gen. 2:3, **אֵת-כֶּצֶדֶר**; Ex. 21:28, **אֵת-אִישׁ אוֹ אֵת-אִשָּׁה**; Lev. 26:5, **אֵת-יְשֻׁבֵי**; Isa. 10:2, **אֵת-יְתוּמִים**; Prov. 13:21, **אֵת-צָרִיקִים**. But the use of **אֵת** is not restricted to substantives. On the contrary, it is used:

2) With Pronominal Suffixes: There are two cases according as the suffix is light or heavy. With the former, **אוֹת** is used; with the latter, **אֵת**, the form which the particle assumes with Mäqqēph.

3) With Demonstrative Pronouns: (1) With **זֶה**. (a) With **זֶה** standing alone. Gen. 29:33; 44:29; Lev. 11:4; Deut. 14:7; 1 Sam. 21:16; 1 Kgs. 22:27; Eccl. 7:14. (b) With **זֶה**, preceded by the Pronominal Adjective **כֹּל**, Eccl. 8:9; 9:1. (2) With **זֹאת**. Gen. 29:27; 2 Sam. 13:17; Jer. 9:11; Ps. 92:7. (3) With **אֵלֶּה**. (a) With **אֵלֶּה** standing alone. Gen. 46:18; Lev. 11:13; 21:14; Num. 15:13; Isa. 49:21; Ezek. 4:6. (b) With **אֵלֶּה** preceded by the Pronominal Adjective **כֹּל**. Lev. 20:23; 2 Kgs. 10:9; Isa. 66:2; Jer. 3:7; 14:22; Ezek. 16:30; 18:11; Zach. 8:12, 17. (c) With **אֵלֶּה** preceded by a noun in the construct state, 2 Kgs. 6:20.

4) With the Interrogative Pronoun **מִי**. (1) With **מִי** standing alone. Josh. 24:15; 1 Sam. 12:3; 2 Kgs. 19:22; Isa. 6:8; 28:9; 37:23; 57:11. (2) With **מִי** preceded by a noun in the construct state. 1 Sam. 12:3, "The ox of whom (= whose ox) did I (ever) take?" **אֵת-שׁוֹר מִי**.

Rem. A. But while **אֵת** is used with **מִי**, it never occurs with **מֶה**. There is only one apparent exception, viz., Jer. 23:33, where the Pronoun refer-

ring to things follows the particle, **אֵת-מֶה-מֵשָׂא**. But **אֵת** is to be taken not with the **מֶה**, but with the whole clause, the object of a verb to be supplied.

5) With the Relative Particle **אֲשֶׁר**. (1) With **אֲשֶׁר** introducing a Relative Sentence. Gen. 9:24; 44:1; Ex. 16:5; 34:11; Lev. 5:8; 13:54; Num. 16:5; 33:4; Deut. 7:18; 18:20; 1 Sam. 10:8; 28:2; 2 Sam. 19:20; 1 Kgs. 2:5; 18:13; 2 Kgs. 5:20; 18:14; Isa. 5:5; 55:11; Jer. 7:12; 38:9; Ezek. 2:8; 5:9; Mic. 6:1; Prov. 3:12; Ruth 2:17; Eccl. 2:12 (obscure verse); 5:3; Esth. 2:1; Dan. 10:14; 1 Chron. 4:10; 2 Chron. 6:15. (2) With **אֲשֶׁר** used to subordinate as object an entire clause. Gen. 30:29, **יֵרַעַת אֶת-אֲשֶׁר עֲבַדְתִּיךָ**; Deut. 9:7; 29:15; Josh. 2:10; 5:1; 1 Sam. 12:24; 2 Sam. 11:21; 2 Kgs. 8:5; 20:3; 1 Kgs. 5:22; Isa. 38:3; Esth. 5:11.

Rem. A. For **אֵת** with **שׁ**, see Cant. 3:1,2,3,4.

6) With the Pronominal Adjective **כֹּל**. (1) With **כֹּל** standing alone. Gen. 9:3. (2) With **כֹּל** with the Article. 2 Chron. 12:9; Eccl. 3:11. (3) With **כֹּל** with pronominal suffix attached. Isa. 57:13. (4) With **כֹּל** followed by an indefinite substantive. Eccl. 4:4. (5) With **כֹּל** followed by a Demonstrative Pronoun. Eccl. 9:1; Isa. 66:2; Zach. 8:12. (6) With **כֹּל** followed by a relative clause. Gen. 1:31; 41:56; Ex. 6:29; 1 Sam. 3:12; 2 Sam. 11:22; 1 Kgs. 11:38; 2 Kgs. 8:6; Isa. 39:2; Jer. 1:17; Ezek. 14:23; Ps. 146:6; Job 42:10; Ruth 3:16; Esth. 4:7; 1 Chron. 10:11; 2 Chron. 33:8.

7) With Numerals. The following list is thought to be exhaustive. (1) With **אַחַר**. 1 Sam. 9:3; Num. 16:15. (2) With **שְׁלִישָׁה**. Josh. 15:14. (3) With **שֶׁבַע**. Gen. 21:30; 41:4,7,48; Judg. 16:13,19; Esth. 2:9. (4) With **עֶשֶׂר**. 2 Sam. 15:16; 20:3. (5) With **עֶשְׂרֵה**. 1 Kgs. 11:31. (6) With **עֶשְׂרִים**. 1 Kgs. 6:61. (7) With **שְׁלֹשׁ מֵאוֹת**. Judg. 7:16. (8) With **אַלֶּף-יֹמָאָה**. Judg. 17:3.

8) With **אַחֵר**. Jer. 16:13, "And ye shall serve other gods," **אֵת אֱלֹהִים אֲחֵרִים**.

9) With Participles. Ezek. 2:2, **וְאִשְׁמַע אֶת מְדַבֵּר**; 1 Sam. 14:12, **אֶת-נִשְׂא, כָּלִיךְ**; Jer. 49:2; Ezek. 39:10; Mic. 4:14.

To recapitulate, **אֵת** is used with 1) Substantives, 2) Pronominal Suffixes, 3) Demonstrative Pronouns, 4) the Interrogative Pronoun **מִי**, 5) the Relative Particle **אֲשֶׁר**, 6) the Pronominal Adjective **כֹּל**, 7) Numerals, 8) **אַחֵר**, and 9) Participles.

2. WITH WHAT CONSTRUCTIONS **אֵת** IS USED.

אֵת is used: 1) With the Accusative of the Direct Object. This, in fact, is its chief use.

But there are, at the outset, three facts to be noted: (1) That **אֵת** is used only when the object is definite as well as direct. (2) That certain words, though

direct and definite, are used almost invariably without **את**; and (3) that when two or more words, the first a Participle followed by an Accusative direct and definite, convey a simple descriptive idea, the **את** is omitted after the Participle, provided that the latter is used without the Article.

1st. **את** with the Accusative Direct and Definite.

To the statement that **את** is used only when the object is definite as well as direct, there are not a few exceptions. For example, Gen. 2:3, **את-ימים השביעי** and Amos 7:4, **את-ההום רבה**. There are over eighty cases that come under this head. But the number, after all, is not large. Not more than one in every hundred presents any irregularity real or apparent. Nearly half of the books conform entirely to the rule.

The following principles are sufficient to explain most, if not all, of the exceptions.

1) Numerals and Demonstrative Pronouns are in their very nature definite. They may, therefore, be used without the Article. (1) Numerals: Gen. 41:4, **את שבע הפרות**; Num. 16:15, **את-אחד**; 2 Sam. 15:16, **את עשר נשים**; 1 Kgs. 6:16, **את-עשרים**; 11:31, **את-עשרה**. (2) Demonstrative Pronouns: (a) **זה**, Gen. 44:29; Lev. 11:9; Deut. 14:9; 1 Sam. 21:16; Eccl. 7:14. (b) **זאת**, Gen. 29:33; 2 Sam. 13:17; Ps. 92:7; Jer. 9:11. (c) **אלה**; Gen. 46:18, Lev. 11:13; Num. 15:13; Isa. 49:21; Ezek. 4:6. 2) **כל**, though an adjective, partakes of the pronominal character. It is therefore definite even without the article. Gen. 1:21; 29:33; Lev. 11:15; Deut. 14:14; 2 Sam. 6:1; Jer. 25:23; Eccl. 4:4; 12:14; Esth. 2:3; 8:11. 3) A Participle, in the sense of "him who," is, because of the pronominal idea involved, definite. 1 Sam. 14:12; Ezek. 2:1. 4) Nouns followed by an explanatory numeral are definite. Gen. 2:3, **את-ימים השביעי**; 1 Sam. 26:20, **את פרעש אחד**; Esth. 9:19, **את יום ארבעה עשר**. 5) Nouns which in prose require the article, may, in poetry, be used without the article, and yet retain their definite character. 2 Sam. 22:28; Isa. 11:14; 33:19; 41:7; 64:4; Ezek. 26:19; Ps. 34:1; 146:9; Prov. 3:12; 23:6; Job 13:25. 6) Nouns well-known or definite by usage may, even in prose, dispense with the article. Ex. 40:2; Josh. 15:19; Judg. 1:15; Lev. 26:5; 1 Kgs. 12:3. 7) A singular noun representing a whole species may be used without the article. Its definiteness lies in its comprehensiveness. Ex. 21:28 **את-איש או את-אשה**; Num. 21:9, **את-איש**; Judges 7:22; 2 Kgs. 23:20; Isa. 10:3; Eccl. 3:15. 8) A noun modified by a relative sentence is, as a rule, definite. The omission of the article from the noun so modified, though rare, does occur, Josh. 24:14, **את-אלהים אשר**; 1 Sam. 24:6, **מצבת אשר**; 2 Sam. 18:18, **את-כנף אשר**.

Remarks. The following deserve special notice: 1) Judg. 7:8, **ויקחו את-צדה העם בידם**. Either the article before **צדה** has dropped out, or as Keil and Delitzsch have suggested, the passage is to be read with the Septuagint, **את-צדת העם**. 2) Jer. 16:13, **ועברתם את-אלהים אחרים**. Not clear

why **אחר** is to be regarded as definite. 3) Ezek. 13:20, **את-נפשים**. The omission of the article after **את** is to be explained on the ground that **נפשים** had, just before, been more precisely defined. 4) 2 Sam. 23:21 **והוא הכה** **את-איש מצרי**, **איש** is made definite by the explanatory **מצרי**, "an Egyptian." Gentiles are definite. They may, therefore, be used without the article.

2d. The omission of **את** before certain expressions.

הרע "the evil," **הטוב** "the good," and **הישר** "the right," are the words which, even when standing as the direct object of the verb, are used almost invariably without **את**. All the cases in which these words occur have been collected and, in the following tables, classified. When contrary to the general usage **את** is used, attention is called to the fact by putting the numbers referring to the chapter and verse in heavy type.

TABLE I. THE OMISSION OF **את** BEFORE **הטוב**.

Gen.	16: 6	1 Sam.	3:18	2 Sam.	19:19	2 Kgs.	20: 3	Jer.	5:25
Deut.	6:18		14:40		19:28	1 Chron.	19:13		
	12:28		25:30		24:22		21:23		
Judges	19:24	2 Sam.	10:12	2 Kgs.	10: 3	2 Chron.	14: 1		
1 Sam.	1:23		14:17		10: 5		31:21		

TABLE II. THE OMISSION OF **את** BEFORE **הישר**.

Ex,	15:26	Judges	21:25	2 Kgs.	10:30	2 Kgs.	22: 2	2 Chron.	27: 2
Deut.	6:18	1 Kgs.	11:33		12: 3	Jer.	34:15		28: 1
	12:25		11:38		14: 3	2 Chron.	14: 1		29: 2
	12:28		14: 8		15: 3		20:32		31:21
	13:19		15:11		15:34		24: 2		34: 2
	21: 9		22:43		16: 2		25: 2		
Judges	17: 6	2 Kgs.	10: 3		18: 3		26: 4		

TABLE III. THE OMISSION OF **את** BEFORE **הרע**.

Num.	32:13	Judges	3:12	1 Kgs.	16:25	2 Kgs.	17:17	Ps.	51: 6
Deut.	4:25		3:12		16:30		21: 2		54: 7
	9:18		4: 1		21:20		21: 6	2 Chron.	12:14
	13: 6		6: 1		21:25		21: 9		21: 6
	17: 2		10: 6		22:53		21:15		22: 4
	17: 7		13: 1	2 Kgs.	3: 2		21:16		29: 6
	17:12	1 Sam.	15:19		8:18		21:20		33: 2

Deut.	19:19	1 Sam. 20:13	2 Kgs. 8:27	2 Kgs. 23:32	2 Chron. 33: 6
	21:21	2 Sam. 12:19	13: 2	23:37	33:22
	22:21	14:17	13:11	24: 9	36: 5
	22:22	15:14	14:24	24:19	36: 9
	22:24	1 Kgs. 11: 6	15: 9	Isa. 65:11	36:12
	24: 7	14:22	15:18	66: 4	
	31:29	15:26	15:24	Jer. 7:30	
Judges	2:11	15:34	15:28	32:30	
	3: 7	16:19	17: 2	52: 2	

These tables make plain that while **את** is used with **הרע** as often as one in nine, **הטוב** and **הישר** almost entirely dispense with the sign of the Accusative. It may not be easy to explain these facts; but it is to be noted that wherever these words occur, the article is, in each case, either subjective or generic.

3d. The omission of **את** after the Participle.

The following examples will make plain the statement that "when two or more words, the first a Participle followed by an Accusative direct and definite, convey a single descriptive idea, the **את** is omitted after the Participle, provided that the latter is used without the article." 1) Gen. 9:6, **שפך דם האדם**, "the one who sheds the blood of man," i. e., the man-slayer. 2) Lev. 24:16, **נקב שם-יהוה**, "the one who curses the name of Jehovah," i. e., the blasphemer. 3) 2 Sam. 15:12, **יועץ דוד**, "the one counselling David," i. e., David's counsellor. 4) 1 Kgs. 18:17, **עכר ישראל**, "the one accustomed to get Israel into trouble," i. e., Israel's troubler. 5) 2 Kgs. 7:10, **שער העיר**, "the one keeping the gate," i. e., the gate-keeper." 6) Isa. 42:5, **בורא השמים**, "the one who created the heavens," i. e., "the creator of the heavens." 7) Isa. 49:7, **גאל**, "the one redeeming Israel," i. e., Israel's Go'el. 8) Jer. 32:30, **עושים הרע**, "those doing evil," i. e., evil-doers. 9) Mic. 4:14, **שפט ישראל**, "the one accustomed to judge Israel," i. e., Israel's judge. 10) Ps. 121:4, **שומר ישראל**, "the one keeping Israel," i. e., Israel's keeper. For additional examples, see :

Gen. 4:9.....	שמר אחי	45:18	יצר הארץ
Num. 35:19.....	גאל הדם	51:9.....	מחוללת תנין
Deut. 7:9.....	שמר הברית והח'	56:8.....	מקבץ נדחי יש'
1 Sam. 17:22.....	שומר הכלים	66:3.....	שוחר השור
17:41.....	נשא הצנה	Jer. 10:16.....	יוצר הכל
25:16.....	רעים הצאן	35:4.....	שמר הסף
2 Kgs. 9:31.....	הרג אדניו	48:10.....	עשה מלאכת יהוה
Isa. 33:15.....	נער כפיו	Ezek. 16:45.....	געלת אישה
40:28.....	בורא קצות הארץ	Amos 2:15...	תפש הקשת
41:4.....	קרא הדרות	9:12.....	עשה זאת

9:13.....	משך הזרע	Neh. 2:8.....	שמר הפרדס
Mal. 3:18.....	עבר אלהים	9:32.....	שומר הברית
Prov. 11:29.....	עבר ביתו	1 Chron. 10:4.....	נשא כליו
Dan. 9:4.....	שמר הברית	2 Chron. 6:14.....	שמר הברית
Esth. 2:14.....	שמר הפילגשים	34:22.....	שומר הבגדים

There are, however, a few examples* of the use of **את**, notwithstanding the fact that the Participle with the word (or words) following convey a single descriptive idea. But if the article is prefixed to the Participle, the rule is to use **את** after the same.†

Remark A. In regard to the omission of **את** when the Participle with the word (or words) following conveys a single descriptive idea, it may be said that the participle is, in each case, in the construct relation with what follows—a statement not easy to refute and one which, if true, would account for the absence of the particle. Such a construction does occur; cf. Isa. 42:5, **רִקַּע הָאָרֶץ**; 51:15, **רִנֵּעַ הִים** and Jer. 31:35, **רִנֵּעַ הִים**. What is more, because of the loss of the case-endings, it is, in many cases, impossible to decide whether the noun after the Participle is in the Accusative or the Genitive. But for two reasons, I reject the view that, in examples like those cited above, the nouns following the Participles are necessarily in the Genitive: 1) because of cases like the following, Jer. 48:10, **עִשָּׂה מְלֹאכֶת יְהוָה** and Amos 9:12, **עִשָּׂה זֹאת**, in which the *Ṣḡhōl* (the sign of the absolute state in the Qal active particle of the *Lāmēdh Hē* verb) is retained; and 2) because of those cases in which the Participle, though without the article, is followed by **את**, cf. Isa. 33:18, **סֹפֵר אֶת-הַמְּגִדִּים** and Cant. 1:6 **נָטַרָה אֶת-הַכֶּרְמִים**.

We are now prepared to consider more carefully the use of **את** with the Accusative of the object direct and definite.

We find that **את** is used: (1) When the object is definite in itself. Here belong, in the first place, all those classes noted above, viz., Numerals, Demonstrative Pronouns, Participles and the like. Again there are to be classed here all names of gods, of persons, of cities, of countries and districts, of rivers and mountains, of nations, tribes and peoples. But so far as the names of these objects are concerned, there is no uniformity of usage among the various writers. An illustration of this is to be found in the use of **את**

a. With the Names of Gods.

One writer will, with every such name, use the particle, while another will omit the same. The first Isaiah always used **את** (1:4; 7:12; 8:13; 9:12; 19:21; 29:23; 30:11,12); while the usage of the second Isaiah fluctuates, the **את** some-

* Ex. 3:1, יִתְּרוֹ **את** צֹאן יִתְּרוֹ; 2 Kgs. 15:5; Isa. 33:18; Cant. 1:6; 2 Chron. 26:21.

† Isa. 62:6, **יְהוָה אֱתָרְךָ**; 65:11; Jer. 11:21; 23:2; 34:18; 36:24; 52:25; Mic. 3:5; Ps. 144:10; Dan. 1:13,15; Neh. 8:9; 1 Chron. 15:27; 2 Chron. 17:19; 23:12; 25:3; Lev. 7:14; 1 Sam. 14:39; 1 Kgs. 10:8.

times being used, at other times omitted.* In addition to the first Isaiah, the following writers uniformly use the particle: Jeremiah, Ezekiel, Hosea, Amos, Jonah, Zephaniah, Ezra, Nehemiah, and the authors of the Hexateuch. The writers of the later Psalms, especially those belonging to the exile and the period of the return, uniformly omit **את**. The writers of the Proverbs use **את** twice (3:7; 3:9) and omit it twice (14:2(?); 19:17). Job, while using **את** four times (1:7,9; 2:2,4), in seven instances (1:1,5,9; 2:3,9; 11:7,7), omits the same. Ecclesiastes uses **את** twice (5:6; 12:13) and omits it once (7:18). The writer of the 1st Chronicles employs **את** three times (13:12; 29:10,20). He omits it twice (16:11; 21:30). The writer of the 2d Chronicles, in twenty-five cases in which he might have made use of the particle, omits it in only three places (19:3; 26:5; 30:19). There are, in Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, twenty-eight places where **את** might have been used with the name of a god. It is wanting only in Josh. 22:33; Judg. 13:22; 1 Sam. 9:9; 2 Sam. 22:7; 1 Kgs. 21:10 and 2 Kgs. 17:31. In regard to the use of **את** with **אלהים** and **יהוה**, the following facts are worthy of notice: 1) That they may each one be used without **את** (for **אלהים**, cf. 1 Sam. 9:9; 1 Kgs. 21:10; Mal. 3:18; Job 1:9; Ps. 55:20; for **יהוה**, Isa. 51:13; Prov. 14:2; Ps. 105:4); 2) that while both may be used without **את**, **יהוה** omits the same only *in poetry*† (2 Sam. 22:7; Mic. 6:6; Ps. 146:2); 3) that in poetry **יהוה** omits the particle more frequently than does **אלהים**.

b. With the Name of a Person.

As to the use of **את** with the names of persons, there is, among the different writers, greater uniformity. In the following books, Exodus, Numbers, Deuteronomy, Joshua, Judges, 2 Samuel, 1st Isaiah, Jeremiah, Hosea, Jonah, Malachi, Job, Ruth, Esther, Daniel, and Nehemiah, **את** is always used. It is omitted *once* only in Genesis (14:2), 2 Kings (9:2), Ezekiel (26:7), and *twice* only in 1 Samuel (3:6,8), 1 Kings (22:9,13), Zachariah (7:2,2), and Ezra (8:18,19). In the Psalms, **את** is used once (105:42) and omitted four times (89:21; 105:26,26; 106:17). There are, in all the books, only thirty-one exceptions. Sixteen of these, however, are to be found in the **דברי הימים**.‡

c. With the Name of a City.

In the use of **את** with the name of a city, there is substantially the same uniformity as in the use of the particle with the name of a person. **את** is always used in Genesis, Exodus, Deuteronomy, Joshua, Judges, 1 Samuel, 1 Kings, 2 Kings, 1st Isaiah, Jeremiah, Ezekiel, and Zephaniah. It is omitted *once* only in Hosea (10:14), Amos (5:5), Zachariah (2:2), Daniel (9:25), Nehemiah (3:8), 1 Chronicles (5:41), and 2 Chronicles (34:3); *three times* only in Micah (1:6; 3:10,10), and *four times* only in the Psalms (51:20; 59:36; 102:13,17). In all, there are only fourteen exceptions.

* Cf. 40:18; 51:13 with 62:16; 62:9.

† Only one exception, i. e., 1 Chron. 16:11.

‡ 1 Chron. 1:32 (five examples); 15:5,6,7,8,9,10; 16:11; 21:30; and 2 Chron. 19:3; 26:5; 30:19.

d. With the Name of a Country.

אֵת is used with the name of a country or district in Deuteronomy (34:2,3), 1 Kings (11:15), 2 Kings (14:10 ; 15:29), Jeremiah (25:21), Ezekiel (21:25), Obadiah (19), Zephaniah (2:13), Ps. 60:2 (in inscription), 1 Chronicles (18:2,12), and 2 Chronicles (21:11,13 ; 25:5,19 ; 28:19 ; 34:3,5). The particle is omitted only in Ezek. 23:27 and Zach. 9:13.

e. With the Name of a River.

There are only a few places in which the name of a river is the object of a verb ; but only in two such is the **אֵת** omitted, i. e., 2 Sam. 19:18 and 1 Chron. 19:17.

f. With the Name of a Nation, or People.

Before the name of a nation, tribe or people, **אֵת** is always employed in Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 2 Samuel, Ezekiel, Obadiah, Habakkuk, Zachariah, Esther, Nehemiah, and 2 Chronicles. In the 1st Isaiah it is always used (9:11 ; 11:13 ; 14:1). In the 2d Isaiah it is always omitted (42:24 ; 43:3,14,28 ; 44:23 ; 49:5 ; 51:9). The particle is omitted once only in 1 Kings (18:17), 2 Kings (17:2), Jeremiah (40:9), Lamentations (2:5), and 1 Chronicles (10:16) ; twice in Amos (9:7,7), and five times each in Hosea (5:3 ; 7:11 ; 9:10 ; 10:11 ; 11:19), and the Psalms (25:22 ; 121:4,4 ; 136:11,14).

Again **אֵת** is used : (2) When the Object is a pronominal suffix *not attached to the verb*. In every such case, inasmuch as the suffix cannot stand alone, the particle *must* be used. (3) When the direct object is made definite by a pronominal suffix, *provided that the object precedes the verb*. Gen. 3:10, **אֶת-קִלְךָ שָׁמַעַת** ; Job 2:6, **אֶת-נַפְשׁוֹ שָׁמַר**. Of eighteen such examples in Genesis, only three (12:19 ; 24:14,46) omit the **אֵת**. But when the object made definite by a pronominal suffix follows the verb, there are two cases : 1) when the object immediately follows the verb ; 2) when the object does not immediately follow the verb. In the latter case, the **אֵת** as a rule stands before the object. But when the object made definite by the pronominal suffix *immediately follows the verb*, the **אֵת** may, or may not, be used. There are in Genesis one hundred and seventy-three cases which come under this head. The **אֵת** is used eighty-eight times ; it is omitted eighty-five. (4) **אֵת** is used when the object is made definite by the Demonstrative Pronoun. Gen. 31:52, **אֶת-הַגִּל הַזֶּה** ; Deut. 29:13, **אֶת-הַבְּרִית הַזֹּאת** ; 2 Kgs. 18:27, **אֶת-הַרְבֵּים הָאֵלֶּה** ; Isa. 29:14, **אֶת-הָעַם-הַזֶּה**. Of one hundred and ninety-nine examples from the Hexateuch, Judges, 1 and 2 Samuel, 1 and 2 Kings, and Isaiah, there are only twenty-six in which the **אֵת** is wanting. (5) **אֵת** is used when the object is made definite by a following definite noun, especially if the latter is definite in itself. (6) **אֵת** is rarely omitted when the definite object is modified by a relative clause.

A study of nearly four hundred examples from thirty different books* reveals the following facts: 1) that the **את** is omitted only twenty-five times; 2) that the following books, Joshua, Judges, 1 Samuel, 1 Kings, 1st Isaiah, Hosea, Joel, Amos, Jonah, Zachariah, Malachi, the Psalms, Ruth, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and 1 Chronicles invariably use the particle when the object is modified by a relative clause; and 3) that Jeremiah omits the **את** only twice in connection with sixty-seven cases so modified.

Note 1. The use of **את** with two (or more) objects. When there are two (or more) coördinate objects direct and definite after the same verb,

1. **את** may be omitted from each object. Gen. 24:32, **לרחץ רגליו ורגלי** **האנשים**; Lam. 3:4, **בלה בשרי ועורי**; Ruth 2:11, **ואמך ותעובי** **אביך ואמך**. Additional examples: Gen. 2:9; 50:8; Ex. 16:17; 22:28; Josh. 6:24; Judg. 18:25; Neh. 3:3; 9:32; Esth. 1:11; Lam. 3:19; Cant. 3:10; Ezra 9:12.

Remark A. Compare the omission of **ל** in biblical Aramaic. Dan. 2:5, **הן לא תהודעוני חלמא ופשרה**.

2. **את** may be used with each object. The number of examples coming under this head is very large. Josh. 11:12, **ואת-כל-ערי המלכים האלה** **ונטיתי על-ירושלם את קו שמרון**; 2 Kgs. 21:13, **ואת-כל-מלכיהם לכר** **והוליד את-עוזא ואת-אחיהר**; Dan. 1:10, **אשר מנה את-מאכלכם ואת-משתיכם**; Eccl. 3:17, **את-הצדיק** **ואת-הרשע ישפט האלהים**. Additional examples: Gen. 1:21; 13:10; 25:2; 35:4; 50:21; Ex. 14:28; 25:9; 37:24; 39:27-29; Josh. 2:18; 22:5; Judg. 1:27; 13:19; 18:27; Lev. 8:1; 18:5; Num. 4:7; 19:5; Deut. 2:31; 28:36; 1 Sam. 5:11; 2 Sam. 10:7; 1 Kgs. 15:22; 2 Kgs. 24:2; Isa. 9:3; Jer. 19:11; Ezek. 20:40; Hos. 3:5; Amos 4:11; Obad. 19; Jon. 1:9; Mic. 5:5; Zeph. 1:4; Hag. 2:6; Zach. 1:12; Mal. 1:3; Job 42:16; Ruth 4:9; Eccl. 4:4; Esth. 2:1; Ezra 8:36; Neh. 9:36; 1 Chron. 22:13; 2 Chron. 28:21.

3. **את** may be used with the first object and omitted from each of the following: Ex. 33:2, **וגרשתי את-הכנעני האמרי והחתי והפרזי**; Ezra 9:3, **קרעתי את-בגדי ומעילי**. See also 2 Kgs. 10:11; 1 Chron. 8:1; 2 Chron. 15:19; Neh. 9:6.

Remark A. With this usage, which is not very common, but which is more common in 1 and 2 Chronicles and Nehemiah than elsewhere, compare the use of **ל** in biblical Aramaic. Dan. 3:2, **שלח למכנש לאחשרדפניא סגניא** **ופחותא**.

Remark B. It may be thought that this usage is one of which no examples can be given when the objects are the names of persons; but compare 1 Sam. 19:1, **להמית את-דוד ויהונתן**; Ex. 12:28; Mic. 6:4; 1 Chron. 1:32; 2:13-15.

* Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Jonah, Zephaniah, Zachariah, Malachi, Psalms, Ruth, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

4. **אֵת** may be omitted from the first and yet be used with the following object (or objects). The following list of examples is nearly, if not wholly, exhaustive: Gen. 2:19; 21:10; Josh. 9:9,10; 2 Kgs. 15:37; 17:31; 23:3; 25:19; Ezek. 23:27,35; Esth. 2:20; 9:12; 1 Chron. 2:48,49; 19:7,18, and 2 Chron. 7:7.

But while **אֵת** is used chiefly with the Accusative of the direct object, it occurs:

2) With the Nominative Absolute. Gen. 21:13, **וְגַם אֶת-בֶּן-הָאִמָּה לְנִי**, **אֵת-יְהוָה**, **וְאֵת נַפְשׁ אִיבִיךָ יִקְלַעְנָה**; 1 Sam. 25:29, **אֵת-יְהוָה**, **וְאֵת נַפְשׁ אִיבִיךָ יִקְלַעְנָה**; Isa. 8:13, **אֵת-יְהוָה**, **וְאֵת נַפְשׁ אִיבִיךָ יִקְלַעְנָה**; Lev. 3:3; Josh. 15:63; 1 Kgs. 15:13; 2 Kgs. 9:27; Ezek. 20:16; 2 Chron. 18:13. But the use of **אֵת** with the Nominative Absolute is not common.

Remark A. Special Cases. (1) 2 Kgs. 24:16. Several coördinate nominative absolutes. **אֵת**, however, is used only with the first. (2) Num. 17:3, **אֵת מַחֲתֹת הַחֹטָאִים הָאֵלֶּה** is either a Nominative Absolute or an Accusative in apposition with **אֶת-הַמַּחֲתָה** in the preceding verse. (3) Gen. 47:21. According to the Masoretic text, **אֶת-הָעָם** is a Nominative Absolute. The verse, therefore, is to be translated thus: "And the people—he caused them to pass over to (or *by*, distributively) the cities from one end of the border of Egypt even unto the (other) end of it." But Professor Delitzsch (*Neuer Commentar über Genesis, in loco*) following the Septuagint (*καὶ τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς παῖδας*), translates, *Und das Volk liess er ihn knechten zu Knechten von einem Ende des Gebiets Aegyptens bis zur andern*.

3) With the Accusative of Subordination. This Accusative is subordinate to and not co-ordinate with, the object with which it is connected by the Wāw Conjunctive.

There are two cases:

1. Those in which the Accusative of Subordination is joined to a preceding Nominative.

1 Sam. 26:16, **וְעַתָּה רְאֵה אֶת-חֵנִית הַמֶּלֶךְ אֶת-צַפְחַת הַמַּיִם**, "And now behold, where is the king's spear together with the cruse of water?"

Remark A. There is, in Esth. 4:16 ("I, also, along with my maidens, will fast so"), an example of the Accusative of Subordination without the **אֵת**, but the case cited from 1 Samuel is, I think, the only one in which an Accusative of Subordination with the particle is joined to the Nominative.

2. Those in which the Accusative of Subordination is joined to a preceding Accusative.*

1 Sam. 26:11, **קַח-נָא אֶת-הַחֵנִית אֲשֶׁר מֵרָאשְׁתִּי וְאֶת-צַפְחַת**, "Take now the spear which is at his head, together with the cruse of water."

* Whether an Accusative joined to a preceding Accusative is subordinate or not, is a matter largely of interpretation.

1 Kgs. 11:1, והמלך שלמה אהב נשים נכרית רבות ואת-בת-פרעה, "And King Solomon loved many strange wives, along with the daughter of Pharaoh."

Judg. 1:25, ואת-האיש ואת-כל-משפחתו שלחו, "but the man together with all his family, they sent away."

Isa. 38:6, אצילך ואת העיר הזאת, "I will deliver thee along with this city."

Jer. 34:21, ואת-צדקיהו ואת-שריו אתן ביד, "And Zedekiah together with his princes, I will give," etc.

4) With the Accusative depending upon a verb to be supplied. The construction is elliptical. The governing verb, however, can be supplied from the context. In Ps. 105:42, את-אברהם is the object of זכר to be supplied from the first member of the verse. Other examples of the same kind are to be found in Isa. 9:20 (את-מנשה and את-אפרים) and Judg. 10:8 (את-כל-בני ישראל). An example of zeugma is found in 1 Sam. 1:21 where it is stated that Elkanah went up (to Shiloh) to sacrifice the sacrifice of days and *his-vow*. The latter, notwithstanding the fact that it is joined by the conjunction to the preceding Accusative, is to be taken as the object of a verb to be supplied, such as "to accomplish or perform." But the most interesting example of the use of את with an Accusative depending upon a verb to be supplied, is found in Ezek. 43:7 where is to be רגלי את-מקום כסאי ואת-מקום כפות רגלי regarded as the object of the verb "to see or behold" to be supplied. The verb does not occur in the context; but the circumstances under which the words were spoken, the speaker's tone and gesture, were sufficient to make his meaning plain and to indicate at the same time the verb to be understood before "the place of my throne," etc.

5) With the Adverbial Accusative. Gen. 33:18, ויחן את-פני העיר, "and he encamped before the city;" Deut. 1:22, את-הדרך, "concerning the way;" Isa. 57:12, "And as for thy works (ואת-מעשיך)—they will not profit thee."

Under the head of Adverbial Accusative, we may distinguish: (1) The Accusative of Time. This has reference to the *time in or during which* an act takes place. Thus in speaking of the festival of the passover, the J writer says that unleavened bread shall be eaten during the seven days את שבעת הימים. But there are only a few examples of the use of את with the Accusative of Time. Cf. Lev. 25:22; Deut. 9:25; Ps. 137:7; 2 Chron. 30:22.

(2) The Accusative of Place. This indicates the *locality towards which* an act tends or *in which* an act is performed. 1 Sam. 7:16, "And he judged Israel in all these places," את כל-המקומות האלה.

Judg. 19:18, ואת בית יהוה אני הולך, "and to the house of Jehovah, I am going."

Additional examples: Gen. 19:27; Ex. 34:23; Lev. 4:6; Deut. 16:16; 2 Sam. 15:23; Ps. 16:11; Esth. 1:10.

Remark A. **את** is used more frequently with the Accusative of Place than it is with the Accusative of Time.

(3) The Accusative of State or Condition. This Accusative occurs frequently in the Arabic. Without **את**, it is to be found several times in the Hebrew.* But with **את**, it occurs in only one place, i. e., Judg. 20:44, "And there fell . . . eighteen thousand men, *all these being men of valor*," **את-כל-אלה אנשי חיל**.

(4) The Accusative of Specification. Of this Accusative with **את**, there is no difficulty in the finding of examples. 1 Kgs. 15:23, "He (Asa) was diseased *in his feet*," **את-רגליו**; 1 Sam. 12:7, "that I may plead with you concerning all the righteous acts of J.," **את-כל-צדקות יהוה**; Ps. 78:8, "and its spirit was not steadfast *towards (in respect to) God*," **את-אל**. Additional examples are to be found in Gen. 17:11; Deut. 1:22; Ex. 1:14; Judg. 21:22; 1 Sam. 21:3; 2 Sam. 16:17; 1 Kgs. 8:15; Isa. 66:14; Ruth 2:11; 1 Chron. 21:6.

(5) The Accusative of Distinction. This accusative is used for the sake of emphasis or distinction. It is a kind of a Nominative Absolute, differing from the latter, however, in two particulars: 1) it is used only with the subject; and 2) it is never repeated. For an example, see Neh. 9:34, **ואת-מלכינו שרינו**, "as for our kings, our princes, our priests and our fathers—they have not kept the law." Other examples: 1) Jer. 45:4, **ואת-כל-הארץ**, "And the whole earth—(that is) it (that I destroy);" 2) Ezek. 35:10, **את-שני**, "Because thou saidst, 'these two nations and these two lands—they shall be to me'"; 3) Jer. 23:28, **את-הבר**; 4) Ezek. 44:3, **את-הנשיא**; 5) Zach. 8:17, **את-כל-אלה**; 6) Num. 5:10, **את-קדשיו**; 7) Isa. 57:12, **ואת-מעשיך**.

(6) With the Accusative of Means or Instrument. In Mic. 3:8 the prophet speaks of himself as being full of power "by the spirit of Jehovah," **את-רוח** **יהוה**. In Ezek. 6:9 Jehovah is represented as being broken *by the whorish heart* of the people and *by their eyes* which were wont to go a-whoring after other gods, **את-לבם הזונה** . . . **ואת עיניהם**. Another example is found in Judg. 8:7 where Gideon is represented as saying to the men of Succoth that after Jehovah had delivered into his power the two kings of Midian, he would tear their flesh (*viz.*, the flesh of the men of Succoth) "with the thorns of the wilderness and with briers," **את-קוצי המדבר ואת-הברקנים**.

Remark A. In Gen. 49:25, **ואת-שרי** is in parallel construction with **מאל** **אביך**.

(6) With the Accusative as the Object of a Passive Verb. 2 Kgs. 3:20, **ותמלא הארץ את-המים**, "And the land was filled with water;" and Ezek. 10:4, **וימלא הבית את-הענן**, "And the house was filled with smoke."

* Cf. Gen. 33:18, "And Jacob came *safe* (or *in safety*, שלם) to the city of Shechem," and Amos 2:16, "Naked (ערום) shall he flee on that day."

The explanation of this fact may be stated thus: When a verb which in a causative conjugation or even in the Qal governs two Accusatives becomes passive, it has the privilege of retaining one of the accusatives, viz., the second or more remote object.

7) With the Accusative as the Subject 1) of Passive Verbs; and 2) of Intransitive or Neuter Verbs.

(1) With the Accusative as the Subject of Passive Verbs. The use of **את** with the Accusative in this construction is very common: Gen. 4:18, **וילד** **לחנוך את-עירר**; Num. 14:21, **וימלא כבוד-יהוה את-כל-הארץ**; Jer. 38:4 **גם-אותו לאשור יובל**; Hos. 10:6, **יומת את-האיש הזה**; Prov. 16:33, **בחיק יוטל את-הגורל**. This Accusative is the logical object of the verb; that is, if the verb were in the active voice, the word now in the accusative would be the object of the same. But the verb has become passive. And yet it retains its logical object, permitting the same to stand as its subject. This fact which is certainly puzzling can be explained only on the ground that a purely impersonal passive is inconceivable, that "in places where such an one seems to stand, a hidden agent must be supposed."

(2) With the Accusative as the subject of Intransitive or Neuter Verbs: Jer. 36:22, **ואת-האח לפניו מבערת**, and Ezek. 17:21, **את כל-מברחיו**, **בחרב יפלו**. . . . Also Dan. 9:13; Neh. 9:19; 2 Kgs. 6:5. The Accusative is, by analogy, used as the subject of an intransitive verb, for the latter, as Ewald has pointed out,* is a semi-passive.

Remark A. The use of **את** with an Accusative as the subject of an intransitive verb is not so common as its use with an Accusative as the subject of a passive verb.

את may, therefore, be used with 1) the Accusative of the Direct Object; 2) the Nominative Absolute; 3) the Accusative of Subordination; 4) the Accusative depending upon a verb to be supplied; 5) the Adverbial Accusative; 6) the Accusative as the object of a passive verb; and 7) the Accusative as the subject of (1) Passive verbs, and (2) Intransitive or Neuter verbs.

* Ewald's *Heb. Gram.*, translated by Nicholson, §248.